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BUCHREZENSION  
von Alexander Seibel  
über  
Sadhu Sundar Singh

Gesichter und  
Geschichten der  
**Reformation**

366 LEBENSBLDER AUS ALLEN EPOCHEN

*fontis*

Roland Werner / Johannes Nehlsen (Hg.)

**GESICHTER UND GESCHICHTEN DER  
REFORMATION**

366 Lebensbilder aus allen Epochen

# **"Gesichter und Geschichten der Reformation"**

**Roland Werner und Johannes Nehlsen (Hrsg.)**

# **"Faces and Stories of the Reformation "**

**Roland Werner und Johannes Nehlsen (Hrsg.)**

**REVIEW by: Alexander Seibel ([alexanderseibel.de](http://alexanderseibel.de))**

This statement was really not planned. At first, I was delighted with this "thick" Christmas gift, Faces and Stories of the Reformation, Fontis - Brunnen Basel, 756 pages. This extensive work contains, corresponding to the number of days in a year, 366 short biographies chronologically compiled and subsumed under the above title. The book is designed in a reader-friendly way, and each day one can learn something about men and women, as well as outstanding personalities in church history, corresponding to about one page in length. This is a recommendable idea. Many contributions are inspiring and faith-strengthening. It is encouraging to read how our great God and Savior Jesus Christ has often glorified Himself through weak instruments. But the more I looked into it and had to recognize who was being portrayed here as a role model and example, the more frustrated, not to say horrified, I became. This compilation includes not only the classical Reformers and such gifted missionaries and spiritual role models as Adoniram Judson, Hudson Taylor, David Livingstone, George Müller, etc., but also mystics, enthusiasts, and Bible critics. So, with a heavy heart, I have now decided to point out some examples in this book where, in my opinion, light has been mistaken for disguised darkness.

**Sadhu Sundar Singh (p. 484)**

His biography greatly impressed me as a young convert. His following was exemplary, and he is considered the "Patron Saint," the patron saint, for the Christians of this subcontinent in India.

Because of this incomparable devotion and exemplary lifestyle, his extraordinary experiences, dreams, visions, and transports into the other world were considered divine. His book "Visions from the Other World" inspired Evangelicals, Pentecostals, but also the followers of the 'Church of the New Jerusalem'. They sent Sundar Singh the books of their founder and visionary Emanuel Swedenborg, who can easily be described as the father of modern spiritualism, in any case the greatest spiritualist of the 18th century.

Sundar Singh was delighted and replied in a letter: Swedenborg was a great man, a philosopher, a scientist, and above all a seer of clear visions. I often speak to him in my visions. ... After I have read his books and come into a personal relationship with him in the spiritual world, I can definitely recommend him as a great seer. In a letter from Nov. 12, 1928, Sundar Singh wrote: Yes, I have seen the revered Swedenborg in my visions several times. He is a very lovable personality and holds a high position in heaven; A.J. Appasamy, Sundar Singh, Verlag Friedrich Reinhardt AG., Basel, pp. 271 and 273.

With these statements, one could have noticed that this devoted witness of Jesus was entangled in spiritualism due to his inspirations. However, these offensive passages have usually been omitted in biographies, thus deceiving the unsuspecting believers. A forgery that imitates the real thing more closely is therefore not better, but only more dangerous.

Here the difference between the intention of those neo-evangelical editors of this book reviewed here and my emphasis becomes clearest. These revelations and phenomena are compared with the experiences of the Apostle Paul, and a passage of scripture, here 2 Cor. 12:2, is usually cited as justification. But in reality, one has landed in the spirit world, in sheer spiritualism. And that is really no small matter or triviality whether paradise or Hades awaits at the end of life. Ultimately, it is about hell or paradise, life or death. Whoever tries to mediate or build bridges here is, even with the best intentions, which we are not entitled to judge, ultimately a tool of seduction.

But unfortunately, this is exactly what is happening in our day. People have inspirations and hear voices, propagate listening or prophetic prayer and superimpose it with a Bible passage. For example, it is called the gift of prophecy or knowledge, while it is actually clairvoyance. One speaks of the gift of healing and "documents" his magical healing actions with 1 Cor. 12 or Acts 19:12 and in reality, it is the effective powers of seduction (2 Thess. 2:11).

It was years ago that I asked Friedrich Hänssler why he wanted to prevent the second edition of Friso Melzer's book "Sadhu Sundar Singh." Friso Melzer did not coincidentally feel a spiritual kinship with this Indian saint here. The answer was: "I had to find out that the lion's share of this book was ordered by the German Society for Parapsychology."

And I would like to write in the book of remembrance to all those who think they can enrich the congregations with such impulses and inspirations: If Sundar Singh, whose devotion I still admire, could be deceived, then each of us can also be seduced if we are so foolish as to pay attention to inner images, impressions, dreams, and supernatural experiences. This is especially true in our day, when we are dealing with a veritable occult invasion. Accordingly, such inspirations and "inspirations" are becoming increasingly popular, even in our circles.

Almost prophetically, Evan Roberts and Jessie Penn-Lewis anticipated in the classic "War on the Saints" 100 years ago what is happening today: How many, for example, sink into passive, apathetic 'waiting on God' when praying or intentionally silence their minds in order to receive 'impressions from above' that they consider divine revelations. Jessie Penn-Lewis "The Threatened Christian", Exodus, pp. 141-142..

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